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RECENT LITERATURE

NOTES AND ABSTRACTS

[With this issue of the Journal is inaugurated a change in the manner of presenting abstracts. The classification given below, while the outgrowth of direct contact with the concrete materials, should be regarded as wholly temporary and subject to revision as issues change and attention shifts.

The printing of abstracts at the head of the articles in the *Journal* is also begun with this issue, a practise rapidly being adopted in technical journals, with obvious advantages. It is planned that in future abstracts shall be prepared by the authors, but in the present issue they were written by the editors. The pressure of time made this procedure necessary. The reader should make due allowance and the authors will, we trust, forgive our presumption.]

A TENTATIVE SCHEME FOR THE CLASSIFICATION OF THE LITERATURE OF SOCIOLOGY AND THE SOCIAL SCIENCES

- I. PERSONALITY: THE INDIVIDUAL AND THE PERSON
 - 1. Biography
 - 2. Eugenics and the Study of Original Nature
 - 3. Child Study
 - 4. Social Psychology and the Genesis of the Person
- II. THE FAMILY
 - 1. The Natural History and the Psychology of Sex
 - 2. The Historical Family and Family as an Institution
 - 3. The Modern Family and Its Problems
- III. PEOPLES AND CULTURAL GROUPS
 - 1. Theology and Folklore
 - 2. Histories of Cultural Groups (Kulturgeschichte)
 - 3. Immigrants and Immigration
 - 4. Colonial Problems and Missions
 - 5. Comparative Studies of Cultural Traits; Religion, Mores, Customs, and Traditions
- IV. CONFLICT AND ACCOMMODATION GROUPS
 - 1. Classes and the Class Struggle; Labor and Capital
 - 2. Nationalities and Races
 - 3. Political Parties and Political Doctrines
 - 4. Religious Denominations and Sects
- V. COMMUNITIES AND TERRITORIAL GROUPS
 - 1. The Rural Community and Its Problems
 - 2. The City and Its Areas
- VI. SOCIAL INSTITUTIONS
 - 1. Home and Housing
 - 2. The Church and the Local Community
 - 3. The School and the Social Center
 - 4. Play, the Playhouse, and Playgrounds
 - 5. Courts and Legislation
 - 6. Other Institutions

VII. SOCIAL SCIENCE AND THE SOCIAL PROCESS

1. The Cultural Process: Education and Religion
2. The Political Process: Politics and the Formation of Public Opinion
3. The Economic Process: Economic and Industrial Organization
4. Personal and Social Disorganization: Social Pathology, i.e., Family Disorganization and Crime
5. Collective Behavior: Social Change and Social Progress; Fashion, Reform, and Revolution

VIII. METHODS OF INVESTIGATION

1. Statistics, Graphic Representation
2. Mental and Social Measurements
3. Social Surveys: Community Organization, Community Education, Health, Government, Mental Hygiene, etc.
4. Case Studies and Social Diagnosis
5. Life-Histories and Psychoanalysis

IX. HISTORY OF SOCIOLOGY AND THE SOCIAL SCIENCES

1. Social Ethics and Social Philosophy

I. PERSONALITY: THE INDIVIDUAL AND THE PERSON

The Sublimation of Non-sexual Instincts.—The author proposes to apply the single Freudian notion of sublimation to still other instincts that are nearly or quite as fundamental as sex, and to show the extent to which moral education involves the sublimation of these instincts. Education consists primarily in a redirection of primitive instincts into socially acceptable channels. If the natural outlet of an instinct is closed, a new and possibly higher form of expression may be produced. Anger may be sublimated into rivalry in the classroom, on athletic field, in business, etc. Self-assertion may be sublimated into joy of unselfish service in the community. Curiosity, which sometimes leads to bad results, may be turned to intellectual curiosity, which leads to achievement in science and religion. The food instinct may be sublimated into a "hunger and thirst after righteousness," or after wisdom. Man cannot live in modern society without the primitive instincts being sublimated.—Wesley H. Wells, *Pedagogical Seminary*, March, 1921. K. E. B.

The Appeal to Reason.—The commanding problem of the day is the problem of human nature and the *control* of human action. Within this lies the problem of the relation between the intellectual part of man and his impelling interests. In the field of practical arts as well as in our standards of criticism the appeal is to human nature. The belief that there is a deeper and more auspicious reality than physical nature now rests mainly upon the irreducible human prerogatives. Nature is material, mechanical, blind, and determined; man is conscious, purposive, rational, and free. The proper evidence in this case is such evidence as can be obtained regarding the higher processes of the mental life. If psychology has neglected these matters through preferring what can be more readily translated into the terms of existing physics or physiology, then psychology must rise to its larger opportunities or forfeit its exclusive title to the field. If psychology is to serve, it must in some sense again become the science of the soul or of the personality. The accumulations of observations of sensory discrimination, reflexes, habit-formation, and reaction-time must be regarded as preliminary to the understanding of reason and will, or as affording data from which to formulate a comprehensive hypothesis that shall define the essential man. The ancient problem must be examined in the light of new facts. The essential problem has been obscured and its solution greatly retarded by the habit of regarding reason as a prerogative leading a purely "logical life of its own." Human conduct is therefore said to be governed, not by reason, but by feeling or emotion, or imitation or complexes. We are, in effect, told that the intellectual faculties of

man, his judgments and the reasons for his judgments, his conceptions, his affirmations and denials, his inferences and proofs, his theories, his articulate purposes, his discussions and arguments, his deliberations and professions do not control his conduct. This absurdity has arisen from a failure to construe the reason and will of man in terms of observable fact. We should not ask ourselves whether reason and purpose control human conduct but *how* they control it. Owing to the influence of a new psychological tendency, known as "functionalism" or "behaviorism" it is already possible to trace the outlines of a new dynamic view of the human mind.—Ralph Barton Perry, *Philosophical Review*, March, 1921. O. B. Y.

Education of Juvenile Delinquents.—There are three principal intelligence groups among juvenile delinquent boys, namely, the feeble-minded, the border-line group, and the average normal. The feeble-minded group ordinarily comprises about 25-35 per cent and the border-line group about 40-50 per cent of the reformatory population. Each institution for juvenile delinquents should establish a clinic for conducting standard diagnostic psychological examinations. (1) A complete and accurate account of the delinquency committed by each boy and of the circumstances surrounding it should be kept in each case. (2) Second in importance are the facts regarding family history, home environment and personal developmental history of each boy. (3) The psychological examination includes both group tests and mental tests to be administered individually. The Stanford revision of the Binet-Simon Scale should be applied in full to all boys below twelve years. The Porteus motor intelligence test should be applied whenever possible and performance tests and tests of learning capacity are also valuable. Other important fields of inquiry are: (4) anthropometric measurements, (5) educational measurements, (6) vocational tests, (7) medical, and (8) psychiatric examinations. It is of primary importance to organize cottage classifications on the basis of general intelligence and temperamental traits as found in mental tests. This has been found to be a practical means of assisting instruction and administration. All activities in which the boys take part must be primarily educational. The material welfare and economic interests of the institution should be as much as possible be subordinated to the educational interests of the boys themselves. Five distinct branches of education and training are recognized—academic studies, handwork, agricultural training, industrial work, vocational training. In the case of feeble-minded boys the first and fifth of these classes of instruction may profitably be omitted. The feeble-minded learn not so much from instruction as from actual doing or by imitation. For all boys it is essential that there be correlation of instruction in these five branches. This can be done by copying the Gary system with modifications and by the use of the so-called departmental system of instruction and the project method of teaching.—Edgar A. Doll, *Journal of Delinquency*, March, 1921. O. B. Y.

II. THE FAMILY

Welfare of the Illegitimate Child and the Norwegian Laws of 1915.—Protection of the home is the main object of child welfare. The chief provision of the Norwegian law is that an unmarried pregnant mother is bound under penalty to declare the father's name. The sheriff then issues a summons against the person named, and the onus of proof that he is not the father lies with him. If within a period of four weeks he does not take steps to disprove the mother's statement, or if he acknowledges paternity, or if the law subsequently declares him to be the father, he is required to pay a minimum maintenance grant of 34s. a month. Under the old law there was no minimum grant clause, and the mother was allowed to decide whether or not she wished measures to be taken against the father, so that the interests of the child were not sufficiently safeguarded. The result of the public authorities taking action in every case where a child is born out of wedlock has proved beneficial in all but a very few cases. The law allows the judge complete freedom of decision. The Norwegian Department of Social Welfare further recommends that the public authorities might refrain from immediate action where special circumstances appear to deserve consideration. The statistical results of the law show its effectiveness in protecting the child.—Miss M. M. Anderson, *The Child* (London), February, 1921. K. E. B.

III. PEOPLES AND CULTURAL GROUPS

Evolution and Distribution of Race, Culture, and Language.—This article shows how the migrations from Central Asia occurred, and correlates with them the evolution of the culture of folk composing them. The following points are technically discussed at some length: (1) the value of the cephalic index as a test of evolution. It is still one of the best standards. (2) Changes in coast line and their effect upon peoples. Such changes have in various geological ages greatly affected the distribution of races and the nature of their culture. (3) The stages in the populating of the world by the diverse races as recognized by the ethnologists today, illustrated. (4) Heredity versus environment. Environment is a more important determinant than heredity. Civilization is almost wholly a question of environment, at least since the dawn of true civilization in Asia. (5) The cultures of the people in various zones show that they agree in many important details, no matter how far they may be separated from each other. (6) Each zone has its own common linguistic features. —Griffith Taylor, *Geographical Review*, January, 1921. K. E. B.

Nomad and Sedentary Folks of Northern Africa.—The conditions of human life and the relationship between the nomad and sedentary folk in two corners of the Sahara are analyzed. In the Algerian Sahara the nomads live near the sea and have a community of language and sentiment with all the Near East. They are aggressive and constitute a superior caste to the interior peoples who are backward and sedentary, and who subordinate themselves to the nomadic peoples. The sedentary peoples are conscious of their racial inferiority to the nomads and they suffer a similar physical disability. But these two peoples do not live independently of each other. They are two parts of the same social mechanism, and its progress is dependent upon their collaboration. Even the smallest oases are towns, not villages, possessing the organs of urban life. There are storied houses of adobe, fine stairways, broad verandas, and a market place. The nomads bring their rugs and fabrics to the sedentary folks of the interior in return for dates and cereals. Thus the two groups are interdependent and do not fight each other, but the sedentary group of each oasis submits to certain nomad masters who are also their protectors against other groups in consideration for regular tribute. But in the Egyptian Sahara the sedentary group has always dominated the nomad by overwhelming force. The nomads here are pastoral folk tending to mendicancy and are non-aggressive. Thus, in both Saharas there are two sets of people opposed to each other in every detail of their manner of life and even in racial characteristics, yet the social fabric is woven by their intimate relations. —E. F. Gautier, *Geographical Review*, January, 1921. K. E. B.

The Relation of Health to Racial Capacity.—Racial character is a compound of these three items: (1) innate physical and mental characteristics, which are the result of inheritance and are thus truly racial; (2) the effects of training, that is, of education, religion, government, and other institutions, which combine to determine the way in which the innate capacities shall be directed; (3) health and vigor, which determine the energy with which a people uses its innate powers in the pursuit of the ends inculcated by training. In this article the author, after showing how health and vigor are measured, shows how they are related to geographical environment, using Mexico as the specific example under discussion. Numerous charts, maps, graphs, and statistical tables show the climatic and health conditions of Mexico in comparison with other nations; the percentage of deaths in Mexico from malaria, dysentery, tuberculosis, smallpox, typhus, etc. Then the climatic effects of the highlands and the lowlands are shown in their effects in producing indirectly such different types of character as the stupid, the cruel, and the inconstant.—Ellsworth Huntington, *Geographical Review*, April, 1921. K. E. B.

The Factor of Health in Mexican Character.—Two extremes are often heard, first, that the Mexicans are as capable as any race in the world; all they need is education, religion, good government, and a chance. Those at the other extreme say that the Mexicans are racially inferior; the Indians are hopelessly stupid and dull, while the Spaniards are by nature mercurial and volatile. The realm of health is

overlooked. A nation of chronic and incurable invalids cannot possibly make great progress, no matter how fine may be its inheritance or how perfect its social system. The children in Mexico have from five to seven times as much illness as have the children of the United States, and the adults three or four times as much sickness as we have. Consequently, Mexican children cry and fret more, and sickly children are pampered more by parents. Such children become selfish, self-indulgent, and self-willed. Their school education is delayed and afterward is irregular. Lack of regularity and failure leads to subterfuges to hide the deficiencies, such as lying and cheating. Thus, those who have suffered much from poor health in childhood do not develop strength of character, power of concentration, self-control, and achievement that comes to those who are well. The ill health of Mexico could probably be reduced at least one-half. The International Red Cross could do much to help Mexico, especially with the help of hundreds of college graduates who wished to spend two years in practical social work under competent supervision.—Ellsworth Huntington, *Journal of International Relations*, October, 1920. K. E. B.

IV. CONFLICT AND ACCOMMODATION GROUPS

The Sentiment of Nationalism.—Group solidarity in repelling a common enemy lies at the bottom of nationalistic behavior. We may divide the nationalists into four categories or types: (1) oppression-nationalism or the system of reactions which is found to prevail in a group, the members of which are exposed to a definite and clear-cut régime of disabilities and special subordination, e.g., the Croats in Hungary, the Jews, and the Irish; (2) "irredentism" which includes such groups as the Italians, the Serbs, and others whose people are under the domination of another group. The irredentist finds a stimulus for his activity either in the sufferings of his kind, or in the unstable international relations which make it possible that a slight jar will deprive his group of its freedom and put it in the same class with its oppressed part; (3) precaution-nationalism which responds to the stimulus presented by the competitive organization of the modern state-system as well as by the identification of commercial expansion with the interests of national security and of general national well-being; (4) prestige-nationalism finds its stimulus in the attitude of contempt or of insufficient esteem with which nation may be regarded, when, in its own estimation, its past achievements or its present unrealized possibilities entitle it to a greater respect and consideration, e.g., the French nationalists supporting the *Action Française* and the Italians of the *Idea Nazionale*. These different types of nationalists behave differently and possess different attitudes according to their social and occupational stratification.—Max Sylvius Handman, *Political Science Quarterly*, March, 1921.

C. N.

V. COMMUNITIES AND TERRITORIAL GROUPS

VI. SOCIAL INSTITUTIONS

The Influence of the Kinematograph upon National Life.—The national characteristics are largely a matter of contagion, like manners and fashions, and they depend more upon the predominating influence of the age than upon breed. The British ethical standards consist of fair play, orderliness, honesty, and modesty. These virtues are constantly changed by the photoplays written and produced in western America. In regard to fair play, there are producers who hold that a piece of cunning or a trick is to be applauded as a mark of intelligence. As to law and order they frequently submit crime to the British audiences, not as a horror and a taint, but as an exigency or a mere scrape. In regard to honesty, they hold that no man is above suspicion, and that a thief may be received back into society as soon as he shall express regret at his misdemeanor. And in regard to modesty, they very frequently offend against the laws of good taste. The atmosphere of the American photoplays is vaguely corrupt and their standpoint is not quite that of an Englishman nor yet of a true American. The American films represent life as it is seen by a certain group of kinema producers and writers congregated in a corner of the United States. The world is being Americanized by these photoplays, but this Americanization does not represent the best element of that nation, or even the most popular.

America has gained monopoly of the business of photoplays because of big demand for films within the nation's own border, favorable climatic conditions, and large sums of capital invested in the photoplay industry.—Arthur Weigall, *The Nineteenth Century and After*, April, 1921. C. N.

VII. SOCIAL SCIENCE AND THE SOCIAL PROCESS

Why Do Religions Die?—The complex of customs which give security to life is at the basis of religion. It is this social organization, which meets the life-needs, embodies life's ideals, and provides the technique of security, which endures. To these age-old habits and customs the emotional life is attached. It is this structure which offers resistance to new conceptual interpretations of cosmic realities and which must be changed when a new religion is introduced or religious reformation accomplished. The religious idealist who is unable to embody his ideals in social organization in such a way as to transform the old order remains merely a voice. The ultimate factor is always the social order which is the bearer and embodiment of the fundamental interests of life. On this account the problem of life or death of a religion will always remain a specific problem in a specific environment. There is no psychic disease which infects religions. When a social order is transformed by the impact of external forces, by the rise of new interests, by new embodied ideas and ideals, the old form of a religion is on the way to death if it fails to come to terms with the new organization of life.—A. Eustace Haydon, *Journal of Religion*, March, 1921. O. B. Y.

Religion and the Concept of Progress.—The closest logical relationship subsists between religion and progress because both words express a process of evaluation. Progress is not conceived apart from one's own scale of values. By religion is understood the complete, whole-hearted reaction which a human being makes to life and the universe in its more significant aspects, especially the attitude which seeks to *appreciate* rather than to analyze or utilize, and which strives to relate oneself to reality in its final and permanent and inmost meaning as the individual or the group may conceive it or feel it. We must reckon with religious considerations in formulating a concept of progress. The problem of social progress has proved too elusive for sociological methods of thought. Religious and social philosophy is left to shoulder alone the task of attempting a comprehensive formulation of the goal of our collective striving. Sociology started with Comte upon a distinctly materialistic and positivistic basis and was not greatly spiritualized in the hands of Spencer and Ward, although Ward championed the importance of the "psychic factors." Ward also affirmed that no progress is real that does not constantly show a reduction of the aggregate suffering or an increase of the aggregate enjoyment throughout society. Materialism or naturalism lacks the logical basis for a conception of human progress. Whether religious philosophers can reduce the *spirit* of their world-view to the terms of convincing and definite formulation of the legitimate goal of human striving is another question. The supreme task of the present century will have to be the construction of a spiritual view of life.—Clarence Marsh Case, *Journal of Religion*, March, 1921. O. B. Y.

Why Do Animals Fight?—To understand why an animal fights we must study its fighting behavior and the relation of its fighting to its whole economy of life. The problem can best be attacked by an intensive study of one species or one group of related species. Mammals and birds are the most suitable for this purpose. This study concerns only fighting between animals of the same species, and pigeons are selected as a representative group among the birds. The animal fights in order to gain or to retain that which is of value to him, such as food, mate, or nest. With animals, as with men, the cause of a quarrel is very commonly coveted territory. Each agent drives away other animals from his own nesting place, his chosen place for sleeping at night, his place for basking in the sun, or other territory which he can appropriate and use. He does not enjoy fighting for its own sake. Unless his anger is aroused, the agent's behavior indicates that he has no appetite for the fighting situation. Fighting belongs under the class of negative reactions or aversions. It is a means of getting rid of an annoying stimulus. If pigeons are crowded in close quarters, there is an excessive amount of fighting among them. In nature the

tendency of animals is "to keep one's distance" and this is known to the naturalist as "spacing out." In most cases this adjustment is peaceful. The cases of fighting are noted more frequently because they are more conspicuous. Most animals have a very limited power of co-operation. They are too stupid to make peace. The truculence of some individual birds is due to the fact that they were reared under conditions which kept them in constant brawls. No bird or mammal follows a policy of non-resistance but the higher animals tend to avoid destructive fighting, and some large and important groups of species have reduced fatalities to a negligible quantity. These great groups of animals have evolved their pacific régime and thrived under it for millions of years. Such facts do not indicate that peace results in degeneration of the species.—Wallace Craig, *International Journal of Ethics*, April, 1921.

O. B. Y.

Social Evolution during War and Revolution.—The social effects proceeding from the economic conditions of the war might be summarized as follows: (1) Concentration of capital, the absorption of small savings, and accumulations of capital in the form of savings. The war also caused a dislocation of the economic centers of gravity, e.g., the economic importance of East Prussia and West Prussia as well as of Bavaria increased greatly. The agricultural districts ranked with the munitions industry as monopolistic interests governing economic life in time of war. (2) The intensified demand for labor gave the workmen a position of monopolistic power and enabled them, without resorting to strikes, to enforce their demands. (3) The middle-class groups of various types have been wrecked through the war. All these groups will no longer be able to live in their accustomed style. The civil servants and salaried employees were compelled to change their mode of life and the *rentiers* were forced to look for work. Thus, toward the end of the war, the *nouveaux riches* were confronted by the *nouveaux pauvres*, and this contrast was progressively accentuated with the continuation of the war.—E. Lederer, *Political Science Quarterly*, March, 1921.

C. N.

California's Treatment of the Chinese.—The author sketches briefly and incompletely the history of the treatment of the Chinese since 1850, when they first began to be handled roughly in the mining districts. In 1856 the Shasta Republican said, "hundreds of Chinamen have been slaughtered in cold blood during the last five years by desperadoes who infest our state, and yet in only two or three instances were the guilty parties brought to justice." In 1862 the Chinese Six Companies reported to the California Senate that 88 Chinese had been murdered, eleven of them by tax-collectors, but the report received no attention. In July, 1877, great riots broke out in San Francisco in which scores of wash-houses were set on fire, the Chinese were beaten, kicked, robbed, and shot, and sometimes compelled to die in the flames. In the same year 10,000 copies of the report which the Senate Committee had prepared on the Chinese question were distributed, a monumental work of scathing denunciations of the Chinese people. The article thus points out some of the striking examples of ways in which the Chinese have been treated up to the present time.—*Japan Review*, March, 1921.

K. E. B.

A National Bulletin.—Our newspapers may be divided into two general classes, the partisan papers which are biased, and do not pretend to give both sides with a view to enabling the reader to form a judicial opinion. Partisanship makes an editor unconsciously unfair, and his convictions color his judgment so that he cannot fairly weight the arguments, pro and con. The independent papers may be even less trustworthy and many of them are published for the purpose of deceiving, for it is not always easy to know who owns a paper, or why the owner owns it, even though we have a law intended to compel the disclosure of ownership. To give the voter information absolutely necessary for an intelligent exercise of sovereignty the "National Bulletin" is proposed under bipartisan control. The board would consist of five members, two chosen by the majorities of the Senate and House, two by the minorities, and one by the President. The board should be controlled by rules which would insure the publication of all important acts of the President and Congress and important measures; editorial space divided between the various parties according to

voting strength; space for the presentation of the merits of candidates for nomination or election. Such a bulletin would inform the reader of the issues before the country, give the arguments pro and con, and eliminate the necessity for large campaign funds. It should be sent free to every library, college, school, and official, national, state, and municipal, and should be furnished to all others desiring it at a nominal price. —William J. Bryan, *The Forum*, April, 1921. C. N.

VIII. METHODS OF INVESTIGATION

Psychoanalysis.—At present there are three schools engaged in the treatment of abnormal mental states: (1) the old school (medical) which pins its faith to "rest and quiet" in all cases, to medicines and to restraint, and contains the strongest and most prejudiced of the professional opponents of the new school; (2) the Freudian school (medical and lay) which sacrifices the right to be called scientific by using psychoanalysis to the exclusion of other methods and in its exclusive worship of the sex instinct; (3) the new school (medical) which bases its use of psychoanalysis on the new psychology and employs it only in cases judged to be suitable. Its adherents are (a) those who specialize in the study and treatment of functional disorders, psychotherapists; (b) those alienists who have learned to apply its teaching to the study and treatment of "insanity"; (c) those who devote themselves to the experimental study of thought and feeling. The practitioner of the new school takes his stand on the new psychology, and he is fortified by knowledge of psychology and biology. The new school accepts the doctrine of the nature of abnormal mental states, together with the doctrines of psychic determinism, of the instinctive origin of all mental activities (McDougall), of psychic energy and the complexes (Yung), and of mental conflict (Freud and Hart). It renounces the power of reason to originate action and accepts its limitation to a co-ordinating influence. It adopts McDougall's differentiation of the simple instincts, and groups them into the three universal complexes—the ego, the herd (Trotter), and the sex. H. Laing Gordon, *The Nineteenth Century and After*, March, 1921. C. N.

IX. HISTORY OF SOCIOLOGY AND THE SOCIAL SCIENCES

Education in Recent Sociology.—This second article in the series deals with some points in the social philosophy of Professor Cooley. The latter points out that the organic conception of mind gives us a correct idea of the relation between the individual and his group. The individual is an organic part of his group; he is determined by it; but he also determines it; hence each is the determinant of the other. Of course, the individual is determined usually by many groups, including ideal groups—products of the imagination. We are most influenced, especially in youth, by the primary groups, such as family, playground, and school groups. Since it is in the school that persons live together in a common consciousness of interests and aims, it is therefore the opportune place for development of feelings of loyalty and unity, of the sentiments and ideals of justice and fraternity, which are basal in a democratic state.—Joseph T. Williams, *Education*, April, 1921. K. E. B.

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